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WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11: 3, 4

R.M. SOMMerville
EDITOR & PROPRIETOR
NEW YORK

CONTENTS

QUESTIONS OF THE HOUR	145	EDITORIAL NOTES	167
NEWS OF THE CHURCHES	154		

No. July, 1914 7

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JULY, 1914.

7.

QUESTIONS OF THE HOUR.

DIVINE EQUIPMENT FOR CHRISTIAN WORKERS.*

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—ACTS 1, 8.

REV. A. I. ROBB, D.D., TAK HING,
SOUTH CHINA.

The Kingdom of God was the central theme of the preaching of Christ on earth. He came "preaching the gospel of the Kingdom." The Sermon on the Mount enunciated its laws. His interview with Nicodemus told how it must be entered. Many of His parables were devoted to explaining its nature and manner of growth. It permeated all His teachings. He went to Calvary as a part of a pre-arranged plan for establishing it in the earth. And after His death on the cross and resurrection from the tomb He spent the forty days with His disciples, "speaking of the things pertaining to the Kingdom of God."

It is not strange, in view of His attitude that the minds of His disciples were full of the Kingdom, nor that they referred to it in this last interview. And it is worthy of note that, while their question as to its time was unanswered, and their

*A sermon preached at the opening of the Reformed Presbyterian Synod, Bloomington, Indiana, June 3, 1914.

idea of what it is was very imperfect, their reference to it was unrebuked. Christ, too, was thinking of the Kingdom, and this verse, spoken in reply to their question is

CHRIST'S STATEMENT OF HIS PEOPLE'S PART IN THE BUILDING OF HIS KINGDOM IN THE EARTH.



REV. A. I. ROBB, D. D.
SENIOR MISSIONARY TO CHINA.
RETIRING MODERATOR OF SYNOD.

Superhuman is written all over it. A *superhuman* power for a *superhuman* work, to be carried to the utmost limit of humanity's sphere of effort. The incoming of a divine person to qualify us for

witnessing to another who is divine before all the race of men. This is the program.

Its three parts are very simple and very evident:

- I. A DIVINE ENDUEMENT.
- II. A SUPERHUMAN WORK.
- III. A WORLD-WIDE FIELD.

I. A DIVINE ENDUEMENT.

"Ye shall receive power, after that the Holy Ghost is come upon you." Here is the Saviour's provision for the performance of a superhuman work on a world-wide scale. A divine dynamic, coming to His people in the person of His Holy Spirit. While it is entirely true that the Holy Spirit is Himself the great agent in doing the work of Christ in the world, it is also true that He is doing it in the main through God's people; that we furnish His point of contact with the world, and that when we speak of the Holy Spirit as God's gift to us for our equipment in service, we are speaking in Bible terms.

Three things are true of Him in His relation to us as witnesses.

HE IS ESSENTIAL.

Human inability is assumed in the statement of the verse. It is abundantly proven in even the best of His disciples. It is keenly experienced by every one who tries to do God's work in human strength. Look at the failure of the disciples, sincere believers though they were, before this gift of heavenly power was bestowed. John, the loving and beloved, wanting to call fire from heaven to punish a trivial offense. Peter, the rock, afraid of the scornful finger of a serving maid. All the company forsaking the Master in the very hour in all His life when their constancy would have been most precious, and, after the tragedy at Calvary, forgetting all His promises of resurrection in the overshadowing fact of His death.

How could the fishermen of Galilee ever make the world see a living Saviour in the Carpenter of Nazareth, Who died on a Roman Cross and was buried in a tomb not His own? They could not. It was infinitely above their natural gifts and possibilities. That is why Christ ordered them to wait until they received power from on high for a work that no man in his own strength could ever do.

Not less true is it to-day, that no culture of learning, no native gifts or developed powers, no strength of purpose or sustained effort, can make any follower of Christ a true witness for Him. Only as the Holy Spirit is finding expression in a life that is given to Him to indwell and control, can that life reveal to the world a true vision of the Lamb that was slain. How largely have we forgotten the truth so strongly emphasized in the Bible, that this gift of the Holy Spirit is the one essential qualification of the witness. How many of us are careful and troubled about many things in our desire to serve the Lord, and enter upon our work or strive to carry it on, without waiting to know that we have the one thing needful? "Tarry ye until ye are endued with power from on high."

HE IS SUFFICIENT.

We cannot conceive that Christ would leave a work of such transcendent importance, and so intimately connected with the glory of His Father and Himself, without a resource abundantly sufficient for the end, and He summed up this resource entirely in the Holy Spirit, who was to come. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him," says Christ, as the sum of all the good that men could seek. When He spoke of His own going away, the Spirit was set forth as the one to take His place and guide them into all truth. And now in assigning them their work He says,

“Wait”—for education? No. For discipline? No. For culture? No. For organization or information? No. For any of the things that are good in themselves and are useful to the Kingdom when surrendered to the Spirit’s use? No. Wait for the Spirit. Ye shall have power when the *Spirit* is come upon you, and ye shall then be witnesses.

See the mighty transformation in the disciples when the Holy Spirit was poured out. See the growth, in spite of apparently hopeless odds, that Christianity made in the whole of the then known world in a few decades. The Book of Acts is a record of successive triumphs. Herod is slain by the hand of God, and the word of God grows and multiplies at Jerusalem. Mightily grew the word of God and prevailed at Ephesus. The Kingdom of God is preached at Rome, and they of Cæsar’s household are members of the Kingdom. The Holy Spirit was sufficient then. And when we read the continuation of the work of the Spirit down through the centuries, and above all, His wondrous works in the stirring events and tremendous changes in the world to-day, travailing in the birth throes of a great to-morrow, we lift up our hearts in triumphant faith and thank God that the resources of the Holy Spirit are more than sufficient; that He is able to do exceeding abundantly above all that is needed to establish the Kingdom in the earth in all its power and glory.

HE IS AVAILABLE.

Why delay to show that a power promised again and again by Jesus, without which His disciples were forbidden to begin their work, without which it is impossible that they shall ever accomplish any fraction of their task, is now available to them? No need to wait now. The Spirit has been given. He came in fire at Pentecost, and now it is He *who waits*, in all plenitude, to fill us with the power of

God. “Be filled with the Spirit” is not less imperative than “Be not drunk with wine.” The fullness of the Spirit is just as possible to the Christian as reformation is to the drunkard, and by the same road of the denial of the flesh and nailing the self life to the cross.

The power of the Spirit is as available to the Christian as forgiveness of sin is to the sinner. Both await only the fulfilling of divinely appointed conditions. We must speak humbly here, yet the Guide-book is plain in pointing this way of service. If our labors are bounded in shallows and disappointments, and are failing to show the power of the Holy Spirit in us, it is certainly because we have failed in one of the following things:

(a) We have not surrendered our lives to God. We are holding something back or are disobedient unto some heavenly vision.

(b) We are not living in fellowship with God in the right use, which means the devotional use of the word, sacraments and prayer.

(c) We have not definitely sought this gift of power, or have not appropriated it by faith.

The Bible teaches that this power is for every Christian. Christ provided Him for all.

THE SPIRIT-FILLED LIFE IS THE NORMAL CHRISTIAN STATE.

Did ye receive the Holy Ghost when ye believed? If not, why not? And there is no rest until the gift is bestowed. The Christian without power is as far from what Christ means a Christian to be, as the impotent man in the Bethesda porch, who lay thirty-eight years, was from being a normal man, and needs the same healing touch of a divine and pitying hand.

We sometimes forget that the terms of discipleship and of power are the same.

Look at Luke 14, 26, and following verses, and you will see that the terms of discipleship are absolute surrender, of relationships, of will, of life, of self, of all. The terms of receiving the Spirit are a like surrender. Give yourself unreservedly to Me, says Christ, and then I can work My will. Give yourself to what I call you to do, and I will give you the power as I did to Moses. Live in personal fellowship with Me, and all the fullness and power of My life will flow through yours in fruitfulness. Drink of My living fountain and out of the depths of your life shall flow rivers of living water.

God is holding nothing back from us. But the Spirit cannot fill a life already full of other things. He cannot occupy a heart whose door is closed against Him. If we would have His resources, we must give Him room to stay. "Yield yourselves unto God." "Present your bodies a living sacrifice." Give your resources, though only five loaves and two fishes, into the hands of Jesus to do with as He will, and then He can bless and with mighty power pass them through your hands again to feed the multitude.

II. A SUPERHUMAN WORK.

"Ye shall be witnesses unto Me."

In the Gospel by Matthew, the command is "teach." In Mark it is "preach." The message through John is "feed," and through Luke comes this greatest and most comprehensive term of all, "witness." What does the Spirit mean by "witness"? What is there in witnessing that so far transcends human power and resource that no man alone may accomplish it? Nay, that Christ Himself expressly forbade those closest to Himself and best instructed to undertake, until a divine person had bestowed upon them a power heavenly and divine? The term lies in the field of jurisprudence. In law a witness is a per-

son who is able, from his knowledge or experience, to make statements relevant to matters of fact in dispute in a court of justice. But there is nothing superhuman in that.

The Greek term "martur," here translated "witness," means one who gives testimony at the expense of his life. But that is not superhuman either. Men are not uncommon who will die for a cause. It must be more than this. Neither of these definitions is sufficient for the term as Jesus used it. It is one of many terms used in the New Testament which acquired a new and larger meaning from its new and sacred use, just as to-day in all the tongues of the world the translation of the Bible expands and enlarges many of their terms into higher and nobler meanings.

What, then, did Christ mean when He said, "Ye shall be witnesses unto Me"? We must look for its meaning in the person of Christ. Legally, sin is any want of conformity unto or transgression of the law of God; but to the Christian, we were told a year ago, it is *hurting a person*. Legally, witnessing has been already defined. In the gospel it is the exhibition of a person. To be a witness unto Jesus is to exhibit Him to the world. To make the world see Him. To set him forth as Paul exhibited Him to the Galatians. This is more than to teach. It is more than to preach. It is more than to feed the flock. It includes them all, and is more. It is not alone pointing men to the truth. It is not giving men the Bible. It is not telling men how to be saved. It is more than all these. The Saviour of men asks that we do more than tell men, lost and hopeless, that He can save. We must *show* Him to them. We must bring Him, Who is the brightness of the Father's glory and the express image of His person, within range of the vision of men in such way that they

must say with Job of old, "I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee," and they will abhor themselves in His holy presence and repent in dust and ashes.

There are three aspects of the exhibition of Christ to one who does not know Him:

DESCRIPTION.

We describe the absent. Historic personages are known by description. Perhaps each one of us feels a more or less intimate acquaintance with Abraham Lincoln, yet few, if any, of us have ever seen him. The Bible is a description of Jesus Christ. It is this above all else. The story of the world from the creation, the history of that wonderful people chosen of God, and the records of the New Testament are given only because they are necessary to a right understanding of the one Person Who stands at once the center and circumference of all history, the great object of human hope. Christ used this method and said to use it. Go preach, go teach, testify, and other terms mean that the world is to know of Christ through the instruction of those who themselves know Him. While it has limitations in our capacity for understanding, if nowhere else, it is of very great importance. The great Christian work that is being done in the world, the literature of Christian truth, the preaching and teaching now done in every land, are an indispensable part of the work of the witness. There must be knowledge that there may be life. Men who do not know cannot believe. When you have instructed men in the truth, you have put them where the Holy Spirit may reach them in saving power.

IMITATION.

You read the history of our Colonial days and learn something of the conditions and customs of those stirring times. But a historic pageant, an imitation if you please, passes down the streets of your

city and leaves in your mind and that of every beholder an image that will not fade, clearer and more vivid than word picture ever painted.

With rare exceptions, the heathen hearer is not greatly arrested by what he hears. In many of the non-Christian lands, people are accustomed to hearing instruction that to ignorant ears sounds not so different from that given by the messenger of the gospel, and concludes it is about the same. But the hearer learns by observing contact with Christian men that they not only teach men to be upright and honest and pure in their lives, but that they actually are so living to-day. A hospital opens, and he learns that men are actually doing to-day things as far beyond his ken as the healing work of Jesus. To the non-Christian, Jesus is far away, and His teachings are in the remote past. But the conduct of his neighbor is a matter of first importance for to-day, and it is a greater part of our work to imitate the Saviour, following in His steps, than it is to tell about Him. It is the Christlike life that makes men understand the teachings of Christ. Christ is the great and perfect example, and we are to exhibit Him by imitating His example, from His humility in washing His disciples' feet, to the surrender of His life in obedience to His Father's will. We are to speak as He spoke. To labor as He labored. To have the same mind in us which was also in Christ Jesus. To enter into His experiences even to the power of His resurrection, and the fellowship of His sufferings. It is the Christlikeness of the messenger, far more than the message which he carries, that arrests men and leads them to the foot of the Cross upon which Christ was lifted up to win men. To live like Christ is greater than to talk about Christ. To let men see is more than to make them hear.

REPRODUCTION.

And this is a thing peculiar to the witness for Christ. Ordinary witnessing is limited to description and imitation. It is at once the mystery and glory of our calling as witnesses for Christ, that we may and must actually reproduce Him to the world.

It was my privilege to have intimate acquaintance with Dr. Maude George during her service of less than three years in China. I well remember that about a year after her coming to that land she returned from a visit to friends in Shanghai possessed by a new vision. She said, "I have thought of this before, but now I have it for my own. It is 'Christ in you.' My whole business as a Christian is to let Christ live in me and express Himself in my life. Not striving to be like Christ, but striving to allow Christ to live Himself in me is to be the aim of my life."

How well the life of the Saviour found reproduction there, let those testify who see to-day in that Mission the stamp of her life in the noble Christian character and consecrated service of those who knew her. Here, fathers and brethren in Christ, is the holy of holies of our high and holy calling as witnesses for Christ. Some one has said that the Christian is the world's Bible. Let me go further and say, with all reverence, and in a sense you will not misunderstand, the Christian is the world's Christ. It is in us they see their vision of Him, and only as He lives in us and reproduces Himself in us, can they see Him.

I read recently of a young Japanese student who came to this country, and when approached by a Christian worker, said he was in quest of the secret of the "beautiful life." He had always felt that somewhere there must be the beautiful life, and at last he had seen one or two Christians who lived it, so he knew it was a reality. But it was not in Christianity

he thought, for nearly all the Christians he knew did not live it. He did not care to be a Christian, but he would like to learn the secret of the life beautiful. There is only one beautiful life. It is the life of Jesus. Not all men admire it, and some hate it, because of their own depravity; but all recognize it, without instruction, wherever they see it. And in permitting the Christ to live His beautiful life in us is our highest service as witnesses.

Paul was speaking only the actual experience into which every one must enter when he said to the Galatians, "I am crucified with Christ. Nevertheless, I live; yet not I; but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me." And it is not without significance that the Holy Spirit who directed his speech led him to say immediately following, "O foolish Galatians, who hath bewitched you, before whose eyes Jesus Christ hath been evidently set forth, crucified among you." And when we remember that the apostle labored among them in weakness and infirmity of the flesh, bearing branded in his body the marks of the Lord Jesus, we know that not only in vivid description, but in the person of the great apostle himself, they saw Jesus re-enacting the spirit of the scene at Calvary. The youthful Wigtown martyr, watching the rising tide cover the face of her sister in suffering, spoke literal truth when she said, in reply to a question as to what she saw, "I see Christ suffering in the person of one of His disciples."

How can we call men to be holy except as they see in us the character of Christ? How can we call men to service except as we exhibit to them the obedience of Christ? "How can we go to the non-Christian world," says Zwemer, "and say, 'Believe and suffer,' except we bear in our own

hands the print of the nails, and carry in our hearts the marks of fellowship in the sufferings of His broken and bleeding heart?"

Let us not be ignorant of the nature of our heavenly calling. In the presence of the work Christ laid upon His followers as witnesses, the greatest and most stupendous plans and works of men fade into nothingness. We are witnesses for the blessed and only Potentate; channels for the world's salvation; instruments for the building of the Kingdom of God, into which the glory and power of the nations shall come. Called in accomplishing this work, to declare, to imitate, to reproduce in our lives in the flesh, the life of Christ, the hope of glory.

III. A WORLD-WIDE FIELD.

"Both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The plan is simplicity itself. Beginning in the spot where they then were, the work was to be carried on first in the city, then extended to the immediate province, then to its neighbor, and in ever widening circles to the ends of the earth. Intensiveness in method and extensiveness of plan are both here. "All Judea" suggests the completeness of the work for that and all other lands; while the one superlative of the verse is given in showing its far-reaching extent. "The uttermost part of the earth." No limitation of frigid zone or tropic clime, no hindrance of mountain range or stormy sea, no barrier of ignorance, of savagery, or sin, or difficult tongue, can claim to be outside that word "uttermost." It means that wherever the foot of man has trod, wherever there dwells one who was made to be in the image of God, whatever his race or condition, there must the messenger of Jesus go, to show him, in word, in example, in life, the lineaments of Him who

was lifted up to draw all men unto Himself.

Listen to the voice of the Old Testament, and you will hear the notes of a world song in every utterance of the inspired bards. In a nation that thought only of itself, its prophets wrote of the whole wide world.

Jesus came with a world vision, and a world purpose. And the simplicity of His statement here is only equalled by the majesty of His tremendous plan. Through all the centuries, the simple orders of Christ to His Church have held up before her eyes a world vision and a world purpose, and here and there it has been given to some of His followers to see something of what Christ meant, and the grace of obedience to the heavenly vision.

But the characteristic of our own time is that God has created for us world-wide conditions which make possible the early literal fulfillment of His command. The machinery of modern civilization is leading men in many walks in life to see world visions, think world thoughts, and execute world plans. When a tobacco company, in nine months, covers the whole of China with advertisements, and puts its cigarettes into every village in a population equal to one-fourth the globe, as recently occurred, it is time for the messengers of the Cross to take stock of their own possibilities.

When master minds, representing Christianity in every land, come together in great convention, and with one voice tell the future Christian workers there assembled that God has opened wide the doors of the non-Christian world and "nailed them open," then it is time to announce a *new era* in the progress of the Kingdom.

The old prayer that God would open the doors of the heathen world, has been answered, not on any human scale. Men

would have said, open them wide enough to absorb the present available resources of the Christian world. God has thrown them wide open, and the voice of opportunity comes up from every land as the noise of many waters sounding out the challenge to God's people. "Come up, come up to the help of the Lord against the mighty," and look to Me, whose hand is not shortened, for abundant resources to complete the task.

Let us look with sober vision upon the open door of the heathen world. It has opened to us as to no former generation. The past five years have opened the door so wide, in all parts of the world, that fifty years of present effort will not fill it. For the first time in the history of the world we can almost say (to-morrow we can say it) that the whole of the Christian world is face to face with the whole of the non-Christian world, in immediate and intimate contact. For the first time, a comprehensive and decisive conquest of the world is possible because an all inclusive conflict is now possible. Its possibility and the nature of Christianity make it inevitable. We may not choose to act or not act. We shall either carry the gospel into the darkness of the earth and fight our battle there, or the gospel must struggle for its life at home against insidious philosophies under Christian name imported from heathen lands. Universal contact in the intercourse of business, diplomacy, travel and missionary effort is all but here. Universal moral struggle must follow. Responsibility, possibility, immeasurable, soul-stirring and world-wide, proclaim not only a new era, but we believe the *last*, in God's great work of setting up His everlasting Kingdom in the world.

In conclusion.

1. Let us remember the exalted dignity of the Christian's calling as a witness.

Some fourteen years ago a young missionary had a personal interview with the late Dr. T. P. Stevenson in his own home. With no visible result of five years' labor in a foreign land, it was not a particularly glowing account the missionary could give of his work, but in his winning way the Doctor led him to speak freely. After a little he interrupted, his fine face aglow, as he said, "Isn't it fine to be allowed to do your work where it will count in the awakening of a great nation?" That has never been forgotten. And yet, as we look into the face of Jesus Christ and consider His infinitely wonderful plan for the world's redemption, and the exceeding glory of the Kingdom He is building, and remember that the work is one in all lands, what matters the task He gives us to do, or the place He wants us to do it, provided it be His will? Must we not say with immeasurably greater truth, "Is it not a privilege immeasurably precious that we, men of like passions with all others, may be associated with Jesus Christ, workers together with God in His highest and holiest work, witnesses for a divine Saviour, ambassadors for a heavenly King? Herein is glory excelling.

II. Let us have a clear perspective of the work assigned us. When we remember that the Kingdom grows only as men are born into Christ, and that His command is explicit to carry the gospel to every creature, we must conclude that showing the Saviour lifted up on the cross to all nations and to every man stands *first* in our work until it is accomplished. It is first in the mind of Christ; it was first in the effort of the early Church; and it must be first in the purpose of every church that would command the resources of God for her work. A recent writer has said, "The first object of the Church is to push to the regions beyond, to extend the reign of the Redeemer where He is not yet

known. This must be the first charge on her interest, her resources, her members. - - - The first condition of health in a church, as in an individual, is that it should not be thinking of itself. While she is engaged in her own work, work which promotes her own increase and prosperity, she has not yet caught the spirit of her Lord. She must lose herself to find herself.

"It is God's great thought that she should lose herself in a world enterprise, and find herself in giving of her best—her sons and daughters, her thought and prayers, her money and her advocacy to bring in the nations yet unborn. First in vision is the world; 'Go into the whole world and preach the gospel to every creature;' then the country to which you belong; then your own neighborhood; that is the necessary order of the spiritual world; that constitutes the content, the appeal of the gospel which has to be preached.

"When that gospel is grasped, when the set of the mind is fixed toward the whole world, then we can set out, beginning at Jerusalem, and go, like Paul, into ever widening circles of the regions beyond."

III. Let us remember the exceeding necessity of the divine enduement.

"Without Me ye can do nothing." I

am sure I utter the feeling of many a heart, and I speak in full appreciation of what is being accomplished, and not in any spirit of condemnation, but with a consciousness of sharing to the full in our lack, when I say we are in great need. That the Church is too largely like a great engine, magnificent machinery with untold possibilities of service, but falling far short because many of us are putting our shoulders to the wheels, using our own strength instead of sitting at the feet of Jesus that we may learn how to open the infinite resources of heavenly power. Everything must act according to its own law. And the law of the Kingdom of God is not human energy plus divine blessing, but divine power plus a human channel.

Let us then look away from our own inability and pitiful resources, and fairly face the tremendous reach of Christ's plan, and the awe-inspiring vision of our mighty task, with simple faith in the power of the King and His infinite resources promised and available in the Holy Spirit. Shall we not in this opening hour of Synod, wait at the feet of Him who hath given us a great work, for all we need of power to do it as He wants it done? "Ye shall receive power" is the explicit promise of Jesus, and He is faithful.



Certain words ought to be kept bright in the mind and vital on the lips, and one of them is *duty*. - - - It ought not to be supplanted by the softer word *privilege*. Privilege carries with it the idea of peculiar benefit or favor, a special or personal advantage, a guaranteed right. The note of binding or obligation is muffled in the word, and it is just this note which our generation peculiarly needs to hear. If we are living under the government of a moral God, then there are certain things required. They are not left to our option, but they are commanded. - - - It is mischievous to call duties privileges if the second word waters down the idea of obligation. It does us good to feel we are in the grip of eternal powers from which we cannot escape until we have paid what we owe. - - - Every duty is, of course, a privilege, but it is wise to retain the more august and subduing name. A man feels no compunction when he neglects his privileges, but he cannot escape the sense of condemnation when he shirks his duties.—*Charles E. Jefferson.*

NEWS OF THE CHURCHES.**ABROAD.****REPORT OF FOREIGN MISSION BOARD.**

The mightiest force for the evangelization of the world in the way of human instrumentality is prayer. It enters into the secret place of the Most High, and stirs to activity the only one who can give prevailing power in the service of God. It brings to our side and associates with us Him Who is Head over all things to the Church, which is His body, as animated by His life and the tangible medium of His thought and will, that Church which is the fullness, the filling out or completing of Him that filleth all in all, or, in the simple yet exceedingly expressive language of Bishop Moule, "the realization of the grace, power and glory of Him, that blessed Christ, Who is richly filling all things in all, that is, all the capacities for blessing in all His members;" Him Who is exalted to save the loved ones in whose stead He became obedient unto death; Him Who sends forth the Holy Spirit to testify of Himself and makes the preaching of the gospel the effectual means of convincing and converting sinners and of building them up in holiness and comfort through faith unto salvation.

What our missionaries and the members of the home churches whom they represent on the foreign field, require is that endowment of power from on high which is inseparable from the presence of the Spirit in our hearts and lives, or, in Bible phrase, being filled with the Spirit. And that means not so much, as we are perhaps too apt to suppose, that we have received a larger measure of the Spirit, but rather that the Spirit has taken more

complete possession of us and holds us more entirely under His control. That this blessing may be ours, qualifying us for evangelistic service, there must be the constant prayer of faith, prayer which implies covenant relation, vital union and oneness of will with the Lord Himself, so that when we intercede it is the interceding of Christ, and when we work we are working together with God. The indwelling of the Spirit "brings us," in the language of the brilliant author of "The Holy Spirit and Christian Privilege," "into conscious accord with God and His administration, and makes us proprietors in the vast domain over which Jesus reigns. Prayer so strengthened is lowly love speaking into the ear of the infinite and eternal love."

MR. ROBB'S VISIT TO PEKING.

The Board has a letter from Rev. J. K. Robb, telling the story of his visit to Peking, as our messenger, to present to the President of China the petition prepared and addressed to him, calling attention to the principles that should be written into every National Charter, and urging the claims of Christ as King of Nations upon the allegiance of China, with many a prayer that the Spirit of God would use it to exalt the name of Christ in the new Republic. The communication is too long to be embodied in this report, but it will be published in full in *OLIVE TREES*, that every one may have an opportunity to read it. His visit to the Capital was not without its amusing and disheartening experiences, and yet it was far from being unsuccessful. The officials at the American Legation were very cordial and courteous, but the Minister,

on learning his errand, felt that he could not grant the request to arrange for an interview, as doing so might be construed by His Excellency as an endorsement of the purpose for which an audience was requested, and he was not allowed to do anything that might even seem to be a participation in the political affairs of China. When Mr. Robb introduced himself to leading missionaries resident in Peking, and some of them intimate with Yuan Shih K'ay, and explained to them the subject of the memorial, they were unwilling to identify themselves with the movement, a few of them, perhaps, lacking courage to stand up for the Crown of Christ in the civil realm, and others honestly fearing that it might be interpreted as an attempt to foist Christianity on China as the religion of the State. While all these representatives of other Christian denominations recognize the relation of Christianity to civil government, it would be unwise, in their judgment, to press the action proposed in the memorial at the present crisis in the history of the Republic.

Mr. Robb, however, was not ready to give up, although naturally a little discouraged. The next day he obtained from an official of the legation, a letter of introduction to the President's secretary.

An educated man, a graduate of Columbia, and a devoted Christian patriot, in full sympathy with any movement that would tell for the progress of the Christian religion in his native country, the secretary became deeply interested in the petition. He looked over the volume with many expressions of admiration for its artistic workmanship, and then requested an explanation of its meaning and purpose. After asking some questions, he said that he would do all in his power to secure an audience with the President, and agreed, if he failed in this, to lay the volume before His Excellency himself and explain its meaning and purpose, and at the same time put into his hand Rev. W. J. McKnight's "Message to China," a copy handsomely bound in morocco, and in a silk-lined and morocco-covered case. The secretary could not secure a formal interview, but he succeeded in arranging a meeting, "only," as Mr. Robb writes, "for a very short time, and it was evidently simply for me to receive the President's thanks, which were tendered to me through the secretary, as Yuan Shih K'ay does not understand English, and I do not understand the official dialect."

The following formal note from the President was mailed to Mr. Robb after his return to Tak Hing:

There is a good deal of cheap talk these days against creed and theology. Some churches are trying to win the world by eliminating all theology from their standards. I would as soon commit a cargo of diamonds to a chartless ship as commit the religious education of my child to a creedless church. When you can have tulips without bulbs, or a body without bones and blood, then will I believe you can have a vital church without the vital doctrines of the gospel. The first requisite of a sound revival is a sound gospel.—*Advance.*



During the past year one hundred Salvation Army officers have been sent out from England for service in foreign fields. General Bramwell Booth says that another hundred are being recruited from Norway, Sweden, Finland, and Denmark, for service in India, Korea, Japan, Africa, and the East Indies, and that during the next five years eight hundred more are to follow.—*The Evangelical.*

府 統 總 大 國 民 華 中 大
 THE REPUBLIC OF CHINA
 OFFICE OF THE PRESIDENT.

廳 書 秘
 THE SECRETARIAT.

PEKING
 January 14, 1914.

Reformed

The American Presbyterian Board
 of Missions,
 United States.

Ladies and Gentlemen:

The President has received from John K. Robb, Esq., the memorial which you have specially prepared and addressed to him embodying a statement of the Christian principles of Civil Government. He directs me to convey to you all his sincere thanks for the beautiful and inspiring gift.

In acknowledging receipt of this present, the President wishes me also to express his appreciation of the profound interest which Christian missionaries have manifested in the welfare of China and of the beneficent work which they are doing for her people.

Yours very truly,

V. K. Wellington Koo

This much the Foreign Board has done to impress on China, through its Chief Executive, the supreme Headship of our sovereign Lord and Saviour. The result is hidden in the future, but, as momentous consequences have often turned on some seemingly trivial event, we dare to hope that in answer to our prayers there will be great results to the glory of His name. When our Lord would describe

the outward and visible growth of His Church under the gospel dispensation, His emblem is "a grain of mustard seed which a man sowed in his field—the least of all seeds; but when it is grown it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof." When He would describe the diffusive and transforming effects of the gospel when received and

hidden in the hearts of men, developing Christian character and bringing the whole man under its assimilating power, His emblem is "leaven, which a woman took and hid in three measures of meal till the whole was leavened." We are to work for Christ, however insufficient in ourselves, expecting great things, or as Dwight L. Moody is quoted as saying on his deathbed, "If God is your partner, make your plans large."

As soon as practicable after the summer holidays the transfer of Lo Ting to our Mission was completed, and the price agreed upon for the buildings was paid over to a representative of the Christian and Missionary Alliance, and the missionaries were distributed among the different stations.

CENTRAL POINTS OF WORK.

A brief statement of the places where work is carried on, with the names of the workers and the special form of service in which they are engaged, will perhaps serve to revive the interest of the home churches in the foreign missions and stir to greater liberality in their support.

In South China there are a number of central points. The first and oldest is TAK HING, where work was begun in 1898. In this city, situated on West River, about two hundred miles from Hong Kong by boat and 135 from Canton by rail and boat, there is a regularly organized native congregation, of which Rev. J. K. Robb is acting pastor, conducting public worship on the Sabbath and on week days, as circumstances demand, in the Robert McNeill Memorial Chapel. In this place there is also a hospital with male and female departments, known as "the Gregg Memorial," under the direction of two physicians, Drs. J. M. Wright and Kathryn McBurney, enthusiasts in their profession, and always on the watch for souls.

In this center there is a school for boys in charge of an ordained minister, Rev. Julius A. Kempf, who reports 233 days of school during the year and an average attendance of 25 boarding and 21 day pupils, and there is also a school for women and girls under the efficient supervision of Miss Rose A. Huston, who has much to say that is interesting and instructive in regard to the character and ability of the native teachers, the generous assistance received from other missionaries, the progress toward self support, and the value of the schools as evangelistic agencies. No one can be indifferent to the appeal with which Miss Huston closes an excellent report: "The hope of China is in her youth. Pray for them and pray for us who are laboring among them, that we may be filled with the wisdom that cometh from above." We transfer to our Report a few sentences from her letter, which are intensely interesting and may be profitably studied by members of the home Church: "Mention should be made," she writes, "of meetings held after the Sabbath afternoon services in Chinese homes or temples, attended usually by several foreigners, and many of the hospital assistants and pupils from the school would go. Many meetings were held in a village about two miles down the river, where one poor unlearned Christian woman has let her light so shine that her eighty-year-old mother-in-law died trusting in Jesus, a nephew is a Christian, and others are interested."

About seventeen miles up the West River, above and west of Tak Hing, is Do Sing, another central point, described as strategic and very promising, which has been assigned to Rev. D. R. Taggart, the work entrusted to his care extending, according to his estimate of the field, over a territory of twenty or thirty-five miles square.

Situated on a small river that empties into West River about three miles below Tak Hing, from which it is distant forty miles south of west, is Lo Ting, a third central point. This new station is in charge of Rev. E. C. Mitchell, who has had the privilege of welcoming seventy-three to church membership on certificates from the Christian Alliance and a promise to obey the law and order of the Covenanter Church, and at the December communion four were received on confession of their faith and were baptized, making a present membership of seventy-seven. Since taking up work here Mr. Mitchell has made a trip to Lo King, a town of about 10,000 inhabitants, some thirty miles south of Lo Ting and in the midst of a very populous district. On the Sabbath and on other occasions, a native preacher conducts services there. Meetings are so arranged that the people have an opportunity to come and hear the gospel every day, and, for the most part, a native preacher conducts these meetings. At the close of his report Mr. Mitchell bears this testimony: "The Lord has been good to us in all the changes of the year. He has gone before and removed the difficulties before we came to them. It is with gratitude that we acknowledge all His benefits and pray for His blessing and guidance in the work at Lo Ting."

OPPORTUNITIES AT LO TING.

In a letter prepared for the Board before her strength gave way, forcing her to return home for a furlough of two summers, Miss Jennie Dean gives such a graphic description of the opportunities and outlook for successful evangelism at Lo Ting that we transfer much of what she says to our Report: "We opened school with fifteen," she writes, "and the enrollment soon grew to twenty-two. The Lord graciously provided an excellent teacher,

who had been a Christian for years, and also a matron, an elderly woman, admirably suited to the position. When one has lived in China under the disadvantages of insufficient helpers, one is ready to fully appreciate such suitable native workers as these, and we are grateful to God for His goodness and answered prayers.

"Unlike the pupils in Tak Hing school, these girls come from better class homes, some of them wealthy and most of them heathen, and we rejoice in this great opportunity of scattering seed in so many homes. Most of the girls are in school through the influence of Christian relatives or friends. Several come from the country or nearby cities and board with relatives in town. We are glad to see prejudice broken down to the extent that heathen parents are willing to send their children to a school where they know they will become filled with the Jesus doctrine. I never saw a brighter, more eager set of pupils, and they are just as eager in drinking in the gospel as they are Chinese reading and arithmetic. It is a decidedly new experience for me to have pupils pay for all their school supplies and tuition besides. I am finding day school much more satisfactory than boarding school, where children are given their rice, and am more and more convinced that it is the ideal for elementary schools. The attendance of pupils at Sabbath services has been excellent. The people of Lo Ting are very much up-to-date along educational lines, as well as business. They have a government middle school, or high school, and Lo Ting is unique for an interior city in having a government primary school. It behooves us to have the very best possible schools in order to compete with these government schools. Our school is popular because the best Chinese observe good cus-

toms and want to send their girls where a woman is in charge. The industrial work is a great attraction.

"The prospect for next year is exceedingly encouraging, a large number having made known their intention of entering the 'gospel school' at the New Year. Our present school building is an ordinary Chinese house, slightly remodeled, and seating but thirty children. We are now negotiating for the purchase of the adjoining native house, which, if added, will more than double our seating capacity, and thereby meet the present need. But we hope the time is not far distant when we may have a good modern school building erected.

"The work among the women is a very important part of our work in Lo Ting. - - - We are blessed with a fine Bible woman, who is a very spiritual Christian. Mrs. Mitchell has been untiring in following up this work by visiting with the Bible woman in the homes of the Chinese sisters, as well as heathen homes, and has found splendid opportunities. The Christian women are dotted here and there over city and country, and it sometimes means a walk of several miles to reach their homes.

"Besides a class in Sabbath school, Mrs. Mitchell holds a special class for women at the close of the preaching services, that those who come from a distance may get all they can of Bible teaching. They enjoy this little fellowship meeting. The visiting heathen women are taught by the Bible woman at this hour.

"On Wednesday afternoon is our mid-week prayer meeting for the women and girls and it is well attended.

"When time and strength permitted I visited in the homes of pupils and others.

"We covet your prayers for the women and girls' work in Lo Ting, and for us, that we may be ready in the strength and

wisdom of the Great Teacher, to meet these magnificent opportunities."

A fourth central point is LIN TAN. In the early history of the Mission to China our brethren became interested in this place, said to be a large and flourishing city, but were unable to secure a foothold. This year, however, they have succeeded in purchasing a building that is being repaired and fitted up for chapel and school work. "We are gratified," writes Rev. J. K. Robb, "over this acquisition, as Lin Tan is a central point between Tak Hing and Lo Ting, and so completes a chain of important points now occupied by us, from which smaller places may be reached with ease."

This is not a very vivid picture of our Mission fields in China, but any one who cares to study it, will obtain a fairly clear idea of where our missionaries are located and what they are doing. Many have, in the providence of the Mediator, been drawn to these central stations, and through the preaching of the gospel, Bible study in the schools, medical evangelism, and house-to-house visitation, the Spirit of God convincing them of their sin and misery, enlightening their minds in the knowledge of Christ, and renewing their wills, has persuaded and enabled many to embrace Jesus Christ freely offered to them in the gospel. The result should be noted with special pleasure and gratitude: Tak Hing, with two outstations, reports 232 members, a net increase of 35. Adding to these figures, 22 at Do Sing and 77 at Lo Ting, shows a present total membership of 331, a net increase of 134 in the Chinese Mission. That is worth recording as the first fruit of an abundant harvest.

When in response to a praying Church the Spirit is poured out on these central spiritual communities, there shall flow forth from them in all directions streams

of sacred flame, warming cold hearts, lighting up dark places and consuming impurities that degrade men and nations; and the followers of Christ shall begin to grasp His meaning, when He said, in obvious allusion to the evangelization of the world, "I am come to send fire on the earth, and what will I, if it be already kindled?"

ILLUSTRATIVE INCIDENTS.

An incident or two culled from the missionary letters will serve to illustrate the varied and often strange ways in which the Redeemer gathers out of the world those to whom He is exalted to give eternal life: Miss Huston tells of "a very refined and bright woman, with considerable knowledge of characters, who has given satisfactory help as matron in the girls' school. She first became interested in the doctrine and education through Dr. Maude George, but her people forbade her having anything to do with the foreigners or their teachings, until a year ago, and even yet it is in spite of slander and persecution that she comes." Again she says, "Another who gives promise of becoming a strong and intelligent Christian is a young woman of twenty years, widow No. 2 of a plural marriage. Though she is from one of the most well-to-do families in Tak Hing, and accustomed to a life of ease, with a personal servant at her command, she left it all amid the strong protests of her people and came into school, where she willingly does even the most servile work in order to 'read Book.' Another, an eighteen-year-old wife, came to us, having been cast out by her husband, after her mother-in-law had tried to poison her because she was too ill to work. She is now a most earnest Christian, and has applied for baptism."

A very remarkable instance is one that Dr. Kate McBurney relates: "During the

year a large number of the patients resident in the hospital came from east of us about a day's journey. Last year a man from those parts came to be healed of a malady that to the Chinese was incurable. He was so pleased with his treatment that he returned to his home quite ready to recommend the hospital. A woman who had heard of what wonders could be done at Canton and Hong Kong, was preparing to go in search of healing. He heard of her and told her, if the foreigners could do anything for her, it could be done in Tak Hing, which was much nearer. She took his advice and came. She was persuaded to submit to an operation and was relieved of a tumor weighing fifteen pounds. She made an uneventful and complete recovery, and returned to her home as one returning from the grave, for those people knew that her condition meant death if left to their methods of treatment. Both she and her mother-in-law were greatly interested in the doctrine, and eagerly drank it in. So many have since come from that district, and they usually become interested in the new religion, it would seem worth while, if we had more helpers, that one or more should be sent there. One elderly Sin Shang, who came with his wife to look after his grandson, was so interested that he wished to take some books with him, so that he could read to his people and explain about the Jesus doctrine."

LEVANT MISSIONS.

The best test of any enterprise is results, and when we apply this test on reviewing the three missions in the Levant, we find a devotion to work that never fails to make success sure.

SYRIA.

In the Syrian field, of which Latakia is the center, there has always been considerable opposition to evangelism, sometimes from the Turkish authorities, and

at other times from the dignitaries of the Greek Church; but this year the opposition assumed a form, which, though less tangible, is so disturbing in its effects as to imperil the pleasant relation that should exist between missionaries and their native assistants.

In the absence of Dr. Balph on furlough, and of Rev. Samuel Edgar till the middle of October, Dr. Stewart was left alone and did not enjoy the advice and co-operation of brethren at an hour when both were urgently needed. And yet, as we gather from the field report agreed to April 9, 1914, Dr. Stewart preached every alternate Sabbath and administered the Lord's Supper twice; took charge of the boys' school with such help as native teachers could supply, Mrs. Stewart herself rendering valuable volunteer service when he had to be away; and looked after the schools at Suadia and at other important outstations until Mr. Edgar returned to share in his abundant labors. Our missionary has found a reliable assistant in Khalil Awad, the licentiate, whom he trained for the gospel ministry. He preaches once each Sabbath in Latakia, besides teaching, and during the summer he looked after the mountain schools and conducted public worship every Sabbath at Eldaney. Regular Sabbath services are held in six places, and there are three regularly organized Sabbath schools using the International Lessons, while most, if not all, of the village teachers gather their pupils together for an hour or two each Sabbath morning.

Owing to the serious illness of Miss Wylie, Miss Florence Mearns, the youngest of our American teachers, was not only deprived of help and guidance in the oversight of the girls' school, but had nursing added to her school duties. These she faithfully discharged, often weary, but always loyal to her trust. And Miss Ed-

gar, who with characteristic devotedness had broken in upon her furlough and hurried back to the field to bear a part in the service that was taxing to the utmost the energies of our young missionary, found her at her post, having proved herself equal to every emergency.

Since his return from America, Rev. S. Edgar has devoted some of his time to the study of Arabic, and has assumed the oversight of the work at Suadia and the village schools.

The statistics show 291 church members in this field, an accession of 4, but a net loss of 2, and 13 baptisms.

It also shows one licentiate, 17 male teachers and 7 female; 141 girls and 495 boys under instruction, 86 of them pupils in the boarding departments, thus enjoying to some extent the advantages of Christian home life.

"As to results," the field report says, "only the Master Himself can judge; but without boasting, we may say that, at least in comparison with other years, we have no need for shame or discouragement."

ASIA MINOR.

And what do we find in Asia Minor, where the work has been carried on under happier circumstances? The annual statement from the field reports 102 church members, a net increase of 8, with a church attendance of 348, an advance of 88 over that of the previous year. In the language of this paper, "the two ordained ministers, Rev. R. E. Willson," now in this country with his family on furlough, "and Rev. A. J. McFarland, have each conducted two services in Arabic each Sabbath, except when both were in Mersina, in which case each took one of the services, and they conducted communion in each of the three main stations with good attendances and some 18 accessions in all. - - - Their wives, in cooperation

with the Bible woman, have kept up a weekly woman's prayer meeting in the homes of persons, not members usually. The attendance has averaged about 25, mostly persons who do not come to the services in the church."

"In Tarsus," as Mr. McFarland writes, "which continues to be the most encouraging portion of the field, the school attendance increased so much that it was found necessary to employ an additional teacher for the boys. A large proportion of the pupils are of the Ansairiyeh, and two teachers of the boys are converts from that sect from our Latakia mission. Church attendance there seems to be limited usually only by the capacity of the building. The reading room has flourished more than ever, and through it has been distributed great quantities of religious literature, most of it being sold at what it cost us, some anti-Moslem tracts having been given free."

"In the early autumn," we are told, "Mr. Willson and the Tarsus evangelist made an interesting tour, covering thirteen Ansairiyeh villages, where Bible talks were given and much good literature distributed. There are about forty more villages, which the missionaries plan to visit in the same way very soon."

Mr. J. French Carithers, who is in charge of the new English department in the boys' school in Mersina, is commended for faithful work, and the results are said to have elicited favorable comment from those competent to judge without partiality. His assistant, Miss Elma French, is at present at home enjoying a well-earned rest.

The total school attendance was 326, an increase of 100 over that of last year.

CYPRUS.

The only other field in the Levant that claims attention is Cyprus. On the island there are two leading stations—Nicosia,

the capital, is not only the home of Dr. Calvin McCarroll and his family, but an evangelistic center, where, through his professional skill and manifest interest in those coming to him for medical treatment, not a few have been led to think favorably of the Protestant Christianity that he represents. And there is good reason to hope that some thus brought into contact with the truth, have, through its instrumentality, been born again. Public worship is conducted in the chapel every Sabbath, with a fair attendance, and the Lord's Supper regularly administered, and at all the clinics, which are held twice a week, there are the reading of the Scriptures, prayer and a gospel address by the Doctor himself or the licentiate. And thus many have heard the gospel with its distinctive message of the One Mediator, preached in its purity, who might not otherwise have learned of Christ as the way to life, and been brought under its saving and purifying power. "While," writes Dr. McCarroll, "it (the medical work) has not resulted in any additions to the Church, yet we see a marked difference in the reception given to the preaching of the word. The people listen attentively, and for the most part agree that these things are true, and say that really we have the true Christian religion, and are ready to acknowledge the faults and shortcomings of the Greek Church, and especially of its higher officials. The extent of the influence that our medical missionary exerts in favor of Bible Christianity is seen in the fact that he can report 8,531 office treatments, 665 visits to patients in their homes, 35 trips to outlying villages and 860 miles traveled." "The general attitude of the people," he continues, "is much more friendly now than formerly, and we are free to speak of religious matters both in the homes or shops of either Greeks or

Turks." He records a few instances that illustrate the power of the gospel: "A Loizos, a man who was persecuted by his relatives and especially by his wife and her relatives, still continues faithful, but is now living in Kyrenia, where he works at his trade, that of shoemaker. His wife is now studying the Bible, which has greatly changed her feelings toward her husband. Cortas, another shoemaker, has been attending our services for nearly two years. For a few months he absented himself through persecution or fear of it, but now is a regular attendant, and I understand, intends to make a public confession when we have our communion next Sabbath."

About twenty miles southwest of Nicosia is Larnaca, the home of Rev. Walter McCarroll, who preaches there regularly and administers the Sacrament at appropriate seasons. The Sabbath is a day full of religious exercises and Christian work. There are four meetings for Bible study and worship. "There is first the Berean Band, in which each member commits a verse and analyzes it; then follows a preaching service, when the sermon is interpreted into Turkish; in the afternoon is Sabbath school, with classes in English, Greek, Turkish, Armenian and Arabic, so that everyone hears the gospel in his own language; and in the evening a Christian Endeavor prayer meeting, in which all the boys take some part. It is interesting to see the large Turkish boys going to their classes with Bibles in hand, apparently very much interested."

Mr. McCarroll has also the general oversight and direction of the school work. The idea of establishing an advanced school, where young men could learn English and secure a good education which would fit them for teachers or for holding desirable business situations originated with him, and has reached its

present efficiency through his energy and executive ability. The American Academy at Larnaca has a growing reputation for its excellence as an educational institution. From the first the teachers of English from America have been first-class men, and the present teachers, Mr. Roy Esmond Smith and Mr. Dwight H. Conner, are highly esteemed not only for their teaching ability, but also for their Christian character. They are exerting an influence for good upon the pupils under their instruction not merely by the truths they teach, but by their lives. Speaking of them, Mr. McCarroll says: "They have been able to pull well together, and it is a pleasure to have such congenial associates and fellow workers." Speaking of the work, he says: "The school has a graded systematic course of Bible study, so that if a boy remains in school six years he will go through the Bible twice pretty thoroughly. Each day the session is opened with chapel exercises—singing, reading the Scriptures and prayer. Each class has three-quarters of an hour recitation on an assigned Bible lesson. One curious thing is that the boys seem to spend more time studying the Bible lesson than any other, and as a rule, get better grades in that subject. The knowledge of the Bible which our students gain would put to shame many a college student at home."

One not connected with the Mission, who visited the school recently, says in a private letter: "Found a fine school in session in Cyprus. The Covenanter Church may well be one with the workers there in moulding such a band of boys and young men for life's duties and His service." According to the tabulated statistics, there are 100 students, of which 48 are in the boarding department; 40 Greeks, 30 Turks, 10 Armenians, and 20 of other nationalities, and these boys come

from fourteen different towns and villages, thus demonstrating the far-reaching influence of this academy.

In the field there are 39 Church members, the same as reported last year, for while there were 7 added to the Church, there was a loss of 7 by removal from the island.

In closing his statement as to the results of the work, our missionary makes this remark: "With each succeeding year we are reminded more and more that we, the instruments, are but as sounding brass and tinkling cymbals unless energized and vitalized by the living Spirit of God."

STATISTICS.

In the report for 1913 the number on the communicant roll in the Levant was given as 313, whereas it should have been 434, including returns from Asia Minor and Cyprus, which were overlooked. Adding to these figures a net increase of 8 in Asia Minor, we have a present membership of 442 in the Levant. Combining with these the 331 native communicants in China, we are able to report a present total Church membership of 773 in our foreign missions, 117 more than in Illinois Presbytery, 271 more than in Philadelphia Presbytery, and 33 more than the combined membership of New Brunswick and Nova Scotia, Colorado and Pacific Coast Presbyteries. These figures claim a more liberal support for the foreign work of the Church.

GENERAL ITEMS.

Synod made an appropriation of \$30,000 for the Levant Missions (general fund), and the Board has only received from congregations, Sabbath schools, missionary societies, and individuals a total of \$14,057.73. Synod also appropriated for the Mission in China \$20,000 (general fund), and the Board has only received from these sources \$12,428.79; yet we are

not discouraged, for many are praying, and the general quickening must come, "making His people willing in the day of power" to support His work. We request the same appropriations as last year.

The Board has accepted resignations from three missionaries: (1) Miss F. May Eelsey, who rendered such excellent service as trained nurse in Latakia Hospital, not only relieving many from suffering through her skill and devotion as nurse, but also pointing them to the loving Saviour, Who, wherever He is preached, is present to heal; and soon after her retirement she was married to Mr. Zadek Fattal, whom Dr. Balph has for some time employed as pharmacist; (2) Dr. Jean McBurney, of Do Sing, who after years of distinguished medical practice, decided to retire that she might investigate Christian Science; (3) Miss A. Louise Crockett, who gave bright promise of being a useful missionary teacher, but in less than three years decided, to the great regret of the Board, to resign, and she is now in America with her friends. In this connection the Board renews its call for two physicians, one for Suadia and the other to be associated with Dr. Balph in Latakia, both desirable positions; two trained nurses, one for Latakia and the other for Mersina; and a young woman, an experienced teacher, to take charge of the girls' school in Suadia, and six ministers to be stationed, as circumstances demand.

As the affliction of our senior missionary, Miss Mattie R. Wylie, has been kept before the churches, as far as possible, through the press and personal letters, it only remains to praise and magnify the Redeemer and Head of the Church for the skill given to the surgeon, the faithful attention of loving friends, and the sufficient grace that has sustained and kept her cheerful under such a serious opera-

tion, and the bright prospect of recovery.

The term for which Henry O'Neill, Walter T. Miller, A. A. Samson, and R. M. Sommerville were elected members of the Foreign Board has expired, and their places should be filled. And we recommend that Revs. M. M. Pearce and R. A. Blair, of Philadelphia, Pa., and Rev. J. W. F. Carlisle, of Newburgh, N. Y., be appointed members of the Board.

At the close, as at the beginning of its Report, the Board lays special emphasis on the need of intercessory prayer that the word of the Lord may have free course and be glorified in the Levant and in South China.

In the name of the Board,

R. M. SOMMERVILLE, Cor. Sec'y.

REPORT OF COMMITTEE ON FOREIGN MISSIONS.

The report of the Foreign Mission Board is a great illustration of the sublimity of faith. Last year they asked for \$30,000 for the Levant Missions and received \$14,057; and for \$20,000 for the Mission in China and received \$12,428. "Yet," they say, "we are not discouraged, for many are praying, the general quickening must come, making His people willing in the day of His power to support His work." Having accepted the resignations of Miss F. May Elsey, Dr. Jean McBurney and Miss A. Louise Crockett, they send their call for two physicians, two trained nurses, a young woman, an experienced teacher, to take charge of the girls' school in Suadia, and six ministers to be stationed as circumstances demand. Believing that the Lord Jesus Christ is the divinely appointed King of nations, the official Head of the executive, legislative and judicial departments of civil government, and that the gospel which they preach is proclaimed, not only for the conversion of individual sinners from sin

unto holiness, but for the regeneration of the domestic, commercial and political life of the whole people, they sent Rev. J. K. Robb to Peking to present to the President of the Chinese Republic a petition calling attention to the principles that should be written into every national charter, and urging the claims of Christ as King of nations upon the allegiance of China, with many a prayer that the Spirit of God would use it to exalt the name of Christ in the new Republic.

But the climax of their faith is revealed in their appeal to the energy of prayer as their most valuable asset. Prayer makes us conscious of God as the Leader and Commander in the enterprise of Foreign Missions. Prayer brings us into sympathy with the mind of God as to the missionary enterprise, and that vision inspires courage and confident hope. Prayer brings us into an attitude of total and glad self-surrender of the Spirit of Christ, and the highest attainment in prayer is not desire, although that is the moving cause; not aspiration, although some thirst for God is the animus; not praise, although the spirit of adoration is the *sine qua non*; but it is surrender. "Not my will, but Thine be done," is the climax of prayer.

Prayer moves the will of God in the missionary enterprise. And seeing the will of God is the power, it follows that the chief factor in the success of our missionaries in the Levant and China is not the \$50,000 asked for this year, although that is a necessary condition; not a larger number of missionaries, although that is an indispensable prerequisite; but the prevailing intercession of Christ's loyal disciples. "The people that know their God shall be strong and do exploits."

It is greatly to be desiderated that every line of the Report will be read by every

member of the Church; that the touching incidents recited may kindle a flame of fire in every heart, and the scope and marvelous compass of the work done may be appreciated, and the home churches obsessed with the enthusiasm of the missionaries. Their statistics are worthy of being double-led. We have a present membership of 442 in the Levant. Combining with these the 331 native communicants, we are able to report a present total Church membership of 775 in our foreign missions, 117 more than in Illinois Presbytery, 271 more than in Philadelphia Presbytery, and 33 more than the combined membership of New Brunswick and Nova Scotia, Colorado and Pacific Coast Presbyteries. These figures claim a more liberal support for the foreign work of the Church.

We recommend:

1. That the churches pray not that God would have compassion on the heathen, but that He would fill us to overflowing with His compassion for them.

2. That our missionaries and their converts be remembered at the Throne of Grace morning and evening, in the closet, at the family altar, and in the social prayer meeting every week and public worship every Sabbath.

3. That intercession be made for the outpouring of the spirit of liberality that the \$50,000 asked for may be fully raised.

4. That the difficulties of our fields in both China and the Levant should call out great enlargement in prayer.

5. That special prayers be offered for the recovery of Miss Mattie R. Wylie, our senior missionary.

6. That Henry O'Neill, Walter T. Miller, A. A. Samson and R. M. Somerville be elected their own successors.

7. That Rev. M. M. Pearce, R. A. Blair, of Philadelphia, and Rev. J. W. Carlisle, of Newburgh, N. Y., be appoint-

ed members of the Board.

J. M. FOSTER,
Chairman of Committee.

A MESSAGE FROM ONUA.

We had a teacher and several natives imprisoned. The French had stolen the land of the natives, and their cocoanuts, and in self-defense the natives subscribed money to hire a lawyer to defend them. For this the French imprisoned my teacher and others. My teacher had neither directly nor indirectly, nor in any way, taken or received a single penny, and of course was absolutely guiltless. Yet they gave him four and one-half months without trial and two months more after trial, for "extorting money by means of threats." It has been a most unjust and wicked sentence, and we are indignant because it was passed by the Joint Naval Commission, which has three British officers on it.

Next we had a terrible volcanic cut-break on the Island of Ambrin. The night before the sky was red a mile high and twenty miles long, the most awful sight I ever expect to see on earth. Next day we heard that the hospital had been blown up. Dr. Bowie and all the natives who would leave the hospital and village were saved. We heard of it about 4:30 P.M. and went over, reaching Ambrin after dark. By that time the anchorage in front of the hospital had been raised out of the water 150 feet, and after trying for an hour to get through the showers of ashes, we ran as in the dark till we found an anchorage and heard from the natives that the Doctor and his party were safe. We brought a dozen over. Next day and for days after, the rescue work went on, but many must have perished. The escapes were marvelous, too. We have about two hundred refugees in this district, besides

(Concluded on page 168.)

EDITORIAL NOTES.

At the suggestion of Dr. McFeeters, vice-president of the Foreign Board, the members present at Synod were called to meet and welcome home the missionaries on furlough. It was expressed as the judgment of the Board that missionaries at home on short furloughs should spend the time in resting rather than waste their energies in traveling over the country and delivering addresses. It is felt that while it is profitable to the home congregations to meet and hear reports of the work, this perpetual speech-making demanded of our foreign representatives involves an expenditure of nervous force that should not be required of them when on furlough. Dr. A. I. Robb and Rev. R. E. and Mrs. Willson were advised to visit their friends and rest, instead of yielding to every call for an address.



Dr. Jas. S. Stewart, writing Latakia, May 22, 1914, reports the death of Hanna Bolad:

Some of your readers, at least, will be interested in an account of the death of a well-known member of the Latakia congregation, named Hanna Bolad, or in English, John Steele.

He was an Armenian, from Aintab, in Asia Minor, but married a Greek Orthodox wife in Latakia. He joined our Mission church in 1874, and his wife in 1875. Their two sons also became members. He was a stone mason by trade, but for many years has not been able to work much, on

account of having sore eyes. He used to work at building for Dr. D. Metheny. At one time he was mentally afflicted, and was treated, and advised by Dr. Metheny, and he had a high opinion of the Doctor's skill. He spent a good deal of time in his later years in going about town lending or selling Bibles. He was strong in the faith, and liked to argue wherever he went, and often addressed the prayer meetings.

For a year or more he has been suffering from an internal tumor, which finally, May 17, caused his death.

He went to Beirut for treatment, but declined a serious operation, and could get no relief. Before his death he gave ample evidence that his trust was in Jesus Christ alone, for righteousness and salvation.

At the funeral services I took for my text Paul's words, "For I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

A half hour before he passed away, he took leave of his wife and two sons, and commended them, and asked his son to commend him to the Saviour. The manner of his death was very comforting and convincing, and perhaps may do more than even his life to recommend the Protestant cause.

"Dear in His sight is the death of His saints."

J. S. S.

A CABLE DATED JUNE 15, 1914, REPORTS A PLEASANT COMMUNION IN SYRIA AND AN ACCESSION OF SIX.

OLIVE TREES has to thank Mr. J. W. Pritchard for Lectures on Pastoral Theology, from the pen of the late Dr. R. J. George, a volume of great value which we commend to every member of the Church of which the author was a beloved minister. The low price, \$1.35 net, puts it within the reach of every one.

(Continued from page 166.)
about fifty engaged to work for French. One Frenchman engaged fifteen laborers, and twelve are dead already, and so on.

The Malekulan bushmen have had many of their number kidnapped by French recruiters. In revenge they murdered and ate a boat's crew, and sent word to all natives not to act as crews for recruiting ships.

Dr. Sandilands is missionary of Wala and N. Malekula. Some of his finest natives went to a bush village by appointment to hold service. The bushmen killed his four leading men and two boys, and ate five of them. The rest escaped by a miracle, one being wounded. It has been

a severe blow to the Mission work, as the four were outstanding men.

My wife died on March 18. She was bright to within five minutes of her death. It was due to weakness—it has been such a year of unusual events and trials. It is a stunning blow to me. She had proved in her short time here how capable she was, and how useful she would prove in the mission field. We longed to see more come in, and she was loved by the women and children. Her radiant smile and gentle ways won them. I cannot speak of my own deep loss.

FRED. I. PATON.

Malekula, New Hebrides.

The French Administration in Madagascar opened more than 500 official schools between the years 1896 and 1912, the majority of the teachers being trained in the Normal school maintained by the government. The instruction is on modern lines. However, hundreds of elementary schools maintained by the missionaries have been closed, and in many places no adequate Christian education is provided for the children of Church members. As the government standard of normal training is exacting, some special efforts need to be made to place the teachers in the Christian schools on a par with those in the official schools. To meet this need, the five Protestant missions of various nationalities are uniting to establish a joint Normal school at Antananarivo. Meanwhile the organization of the Sabbath schools is partly making up for the lack of religious instruction in day schools. Courses of graded lessons and other helps are used among some 500 churches in Imerina and Betsileo. The large day schools for boys and girls in Antananarivo continue to flourish; there are over 2,500 in these schools.—*The Student World.*



The Soudan, stretching across Africa, is as large as Europe, minus Russia. It is 300 miles long and 600 miles broad. The population is 40,000,000, half Mohammedan and half pagan. There are only 70 Protestant missionaries in the region.—*Men and Missions.*

“When the first missionaries went to the island of Niwe, they were killed and eaten by its cannibal people. Others went and shared the same fate. Then one who had been a heathen went alone, swimming ashore from the ship with his Bible on his head. He begged to tell them a story before they killed and ate him; the story was of Jesus, and to hear more, they let him live. Two years later they were all Christians, and when some of their own congregation had gone to carry the gospel to another island and word came that they had been killed and eaten, twenty arose in the little church ready to go to the same place and die also, if need be, only that they might win these others for Jesus.”—*Young Christian Worker.*

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REV. JAS. S. STEWART, D. D. ...	} <i>Latakia, Syria.</i>
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MISS MATTIE R. WYLIE.....	
MISS MAGGIE B. EDGAR.....	
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REV. WALTER MCCARROLL.....	} <i>Larnaca, Cyprus.</i>
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MR. DWIGHT H. CONNER.....	
CALVIN MCCARROLL, M. D.....	<i>Nicosia, Cyprus.</i>
REV. A. I. ROBB, D. D., on furlough	} <i>Tak Hing Chau, West River, South China.</i>
REV. J. K. ROBB.....	
REV. JULIUS A. KEMPF.....	
REV. WILLIAM M. ROBB, on furlough	
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MISS ANNIE J. ROBINSON.....	
MISS MARY R. ADAMS.....	
MISS ELLA MARGARET STEWART ..	
MISS ROSE A. HUSTON.....	
REV. D. R. TAGGART.....	<i>Do Sing, West River, South China.</i>
MISS JENNIE M. DEAN, on furlough }	} <i>Lo Ting, via Canton, South China.</i>
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